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THE
C H A R A C T E R
O F A

Low-Church-man:

D R A W N I N
A N S W E R
T O T H E

True Character of a Church-Man :

Shewing the false Pretences to That Name.

*We have found this Man a Pestilent Fellow, and a Mover
of Sedition, and a Ring-leader of the Sect of the Sepa-
ratists :*

Who also hath gone about to Prophane the Temple,
Acts xxiv. 5, 6.

*“ God Deliver Us from Such Church-Men, and the
“ Church from the Scandal of such Pretenders.*

True Char. of a Church-Man, Sect.

Printed in the Year, 1702.

Sach. 4/1(1)

THE

CLARIFICATION

OF A

Low-Church-man;

OR A

ANSWER

TO THE

True Character of a Church-Man.

Showing the false Fictions to That Name.

Written by the same Author as the former, and a Member of the Society of the Friends of the Truth.

It is also published in the English Language.

And is now in the Press.

Printed by J. B. L.

Printed in the Year 1703.

T H E
C H A R A C T E R
O F A
Low-Church-Man.

IT cannot but be Visible to Every Man, considering the present Juncture of Affairs, how Highly it Concerns the Nation, to shew their utmost Prudence and Caution in the Election of such Members, that have both Capacity to Know, and Will and Steadiness to Pursue the True Interest of the Government and Country, so as to settle Both upon an unshaken Bottom and Foundation. The ill Consequences, that have attended Corruption in Elections, are a sufficient Argument to Awaken the Sense of the People, who have for so Many Years *Bought* and *Sold* Themselves into the Hands of a Mercenary, Prostitute, and Complying Ministry, who had inevitably Ruin'd both Church and State, Had not the inimitable Conduct, Vigilance and Resolution of the Last Parliament, and the nice Penetration, Learning and Fidelity of the *Lower House of Convocation* interpos'd for the Preservation of Both. The Scandalous Methods that have been taken by this Party, the Sworn Enemies of our Constitution, to Bribe and Corrupt this Present Election, upon which its Welfare so entirely Depends, and the prevention of all that Train of Mischiefs they have laid, is too Open an Indication of their Designs, not to Alarm every Honest and *True English-Man*, to endeavour what lies in His Power to contribute towards the Detection of their Villany, in the Choice of such Persons, as shall be ready, not only to do the Nation Right and Ju-

Office in the Discovery of this *Mystery of Iniquity*, but to bring the
Authors of it to that Punishment they have so long deserv'd, and
 the Publick so justly demanded. Now to keep out such *Members*,
 who in the *Last Parliament* honourably signaliz'd their good Inten-
 tions in this Matter, from pursuing and accomplishing the same in
This, all the Indirect Practices have been taken, that either the
 Fear or Danger in those Men, or the Hopes of settling and enlarg-
 ing their unjust Power, and ill-gotten Revenues, could contrive
 or inspire. To promote this Design, their *Mint of Scandal* has been
 indefatigably Ply'd, and every Corner of the Kingdom fill'd with
 some Malicious Libel, as False as Infamous, to traduce all the Ho-
 nest and most considerable Part of the Nation, who having too
 good Estates to be Brib'd, or too much Honour to be Corrupted,
 were resolv'd to assert the Right and Liberty of their Country,
 against all the Oppression, Avarice and Usurpation of these De-
 structive Invaders. No Man's Character was secure from those
 infinite Lies and Lampoons, which were Dealt about with no Di-
 stinction, unless 'twere to those Persons, who were the most un-
 worthy Object of their Slanders. To work whom out of that
 venerable Estimation and just Value which they had gain'd in their
 Countries, for the Services they had done, they were represented,
 as Men Disaffected to the Government, Brib'd into the *French In-*
terest, and as Sour, Discontented and Malignant *Jacobites*, who
 were ready, when Occasion offer'd its self, to make good those
 Characters in the Subversion of the Constitution. Thus they cast
 a Mist upon the Eyes of the Nation, more Dextrously to Pick their
 Pockets, and made Themselves the Instruments of their own Ru-
 in. But this *Popular Cant* being by the Providence of God blown
 over, with the *Government* that supported it, another Game must
 be Play'd. *Her Majesty* succeeding so opportunely to the Throne,
 and so heartily declaring her Inclinations and Principles in Favour
 and Defence of the Church, the only way to prevent Her Good
 Designs, was to give such a False and Malicious Representation of
 its True Members, as might at the same time Poyson the Country
 with wrong Notions, and make them Jealous of those Persons,
 who are as well its Truest Ornament, as the only Support of its
 Establishment. This was the main End and Purport of This Pam-
 phlet here answer'd, a Paper which 'tis hard to judge, whether it
 contains

contains more Malice or Falshood, less Wit or Argument. Yet such as 'tis, it was thought of that Service to the *Party*, that it was industriously Dispers'd throughout the whole Kingdom, and has met with too many Credulous and Injudicious People; who having not Reason to dissent its ill Tendency, have suffer'd themselves to be impos'd upon with Cant and Harangue. Tho' the Design of it was in general against the whole Body of the *Church Party*, to exclude them out of the *Present Election*, and the Favour of their Country, yet as some particular Strokes point out their Object, so was it peculiarly levell'd, as a *Personal Brand* on that Worthy Gentleman, Sir *John Packington*, whose Greatest Enemy is suppos'd to be its Author, and who by his High Station and Office in the Church, one would have thought had been oblig'd not to have cast such an Unchristian Abuse, and such a notoriously false and scandalous Libel upon so Eminent a Patriot and Defender of it. Yet he has appear'd so Open and Barefac'd in it, that this Lampoon was dispers'd by his own Son, and his Officers the Apparitors, throughout the County of *Worcester* (and which was both a Rebuke and Contradiction to it) with the *Queen's Proclamation against Immorality*, to every Minister or Church-warden in the Diocese. How this *Honourable Gentleman* came to be Obnoxious to so much Spight and Malice, shall be reveal'd in its proper Place, wherein his Character is more immediately struck at. What sinister Practices have been carried on to keep him out of the Representation of *This County*, to which *He* and his *whole Family* have been such a *Successive Honour*, is too well known to be recited here. But however it may be observ'd, that a certain *Great Man*, in his Visitation at *Worcester*, told his Reverend Brother, whose joynt Endeavours in this Matter have been too apparent not to distinguish him, *That tho' the Zeal of the Lord of Hosts had not Eaten him up, yet it had sorely Bit him*; Which Reflection some thought a little too severe upon one that had done very well for a Prelate of his Years, who by that time *He* comes to his *Diocesan's* Age, if he makes the like Progress, may not only be *Bit*, but like him *Run Mad too with Prophecy and Enthusiasm*. But to leave these *Gentlemen* very hot in the Election, and Tampering with their *Clergy* to seduce them against their Promises, Protestations and Interest, to give their Votes to such as they know to be the professed

Enemies both at their Church and Religion, let us come to consider *Their Character*, turn the Tables, and see how justly it may be *Retorted* upon them.

And, now a Man cannot but wonder at the strange Impudence of this *Author*, who in the very beginning, enters upon an Inve-ctive against that Practice which this very Paper is so notorious an Instance and Example of. But always the Cant of a *Whore* is upon Chastity and Modesty, more effectually to Blind and Catch her *Cully*. Here we are told of the Power and Mischief of Party Names that are so apt to deceive Us into false Opinions of Men, when they are either ignorantly or designedly apply'd to wrong Persons, and what controlling Influence they have had in publick Elections. To what Party of People this vile Practice justly belongs, let the World Judge, and the Sufferings of this Nation decide. But one would have little expected to find the Character of a Church-Man rank'd among these odious and distinguishing Appellations, and represented by any One pretending to bear it, as only a Party-Name, as an insidious Sound, and ensnaring Title, that carried nothing in it but *Atheism* and *Infidelity*, *Hypocrisy* and *Malice*, *Vice* and *Irreligion*, *Sedition*, *Disloyalty* and *Rebellion*, *Dissention* and *Superstition*, and, in a Word, *Republicanism* and *Fanaticism*. A Man that understands the Sense of the Word, and knows the Persons it has been always justly apply'd to, by the universal Consent of the Nation, cannot but wonder how any One could be so *Ignorant* as to appropriate it, or so Villanous as to *Design* to Couch such a vile heap of Inconsistencies, under a Term that is a profess'd Contradiction to every One of 'em. But this *Author's Wit* and *Reason* are both of a Piece, and his *Logick* and *Prophecy* equally Infallible. He ought to have consider'd this to be a very High Charge, and Hainous Accusation, and to have been well assur'd both of the *Person* and *Character*, before he presum'd to fix this Odious Imputation upon either. Especially since he tells us, That 'tis sufficient to unqualify any Man to serve God, his King, or his Country in Church and State, or to bear any Publick Office or Trust in either. Here truly the *Design* is laid Open, and this Brand and Mark set upon some Men to Exclude 'em out of that Government, which this Party has so basely Usurp'd and Abus'd, and which they know others of true Principles, that have either a Real Love for their Church,
or

or Country, wou'd endeavour to Redress and Relieve. Which is one of the greatest Objections He has against this Honourable Gentleman, Sir John Packington. More effectually to Expose these Persons to the Ill Will and Malice of the Multitude, they are stigmatiz'd with the distinguishing Character of *High-Church-Men*, and set out as the Object of all the Insolence and Affront that *Malice*, join'd with *Power*, cou'd pass upon them. Whilst they *Sanctify* and *Consecrate* those of the *Different Principle*, with the Fashionable and Endearing Name of *Low-Church-Men*, endeavouring by the Abuse of the Name, utterly to Subvert and Extirpate the Thing it self. For whilst the Church is thus *Divided against it self*, and the World Impos'd upon with wrong and scandalous Notions of it, it is impossible that either its Religion or Constitution should be kept up from falling, when those that are its *Supports* prove its worst *Traitors* and *Underminers*. To undeceive these who have been mis-led in this Matter, and to Vindicate the *Church* and its *True Sons* from this unreasonable Calumny, let us see which side can *lay the fairest Claim to her Character, which has the clearest Right to it, can best Answer, and most Honour that Name*. To follow the Method our Author has prescrib'd, we will put the Issue of the Tryal on the Examination of these Six Heads. 1. As to Faith and Principles. 2. As to the Communion of the Church. 3. As to Life and Conversation. 4. As to Loyalty and Obedience to the Civil Government. 5. As to Conformity to the Ecclesiastical Government and Discipline. 6. As to Steadiness and Uniformity in all Times, Governments and Circumstances. And First, as to Faith and Principles. Here we meet with a mighty Discovery, that a *True Church-Man ought to be a Christian*. As if 'twere possible to separate those Terms, and it was not as much Sense to affirm a Man might be a Christian, and of no Church, as that he can be a *Church-Man*, and not profess the Principles of Christianity. We must certainly expect wonderful Demonstrations to follow, when such *Oracular* Sentences lead the way. But Error is of that fruitful Nature, that having committed one Blunder, he cou'd not chuse but make another *Bull*, to keep it in Countenance. We are therefore told upon his Division of the Church, that the other Part of it consists of *Atheists* and *Infidels*, which besides the uncharitable and unjustifiable Supposition

tion, were it True, makes them no longer a Part or Branch of the Church: So that here is a *Division* into *One*. This piece of Spiritual Pride of Distinguishing Men by their Sanctity, and casting Villanous Names upon Others under the Pharisaical pretence and *Form of Godliness*, is one of those Pious Doctrins and Policies the *Low-Church-Party* have learn'd of their dear Friends and Brethren, the *Fanaticks*; and to make them all of a Piece, and as agreeable in their Language as they are in their Practice, we find 'em here borrowing their old *Cant*, and reviling their Neighbours in the solemn Dialect of *XLI*. that they are *the Synagogue of Satan, and no Great Believers in God, and Jesus Christ; that they are Blasphemers and Ridiculers of the Scripture, &c.* Certainly the *Church of England* never taught her *Sons* to use this Unmannerly and Reproachful Stile, in which they as much shew their Breeding, as their Sense and Religion. But to enter into the Merits of the Cause, and to see where this Character is to be plac'd. It may not only be affirm'd, That those that call themselves *Low-Church-Men*, are not, but that by their very Principles they are obliged *Not* to be Christians. For a Man that is of no Religion, can never pretend to that Name. And he that is of all *Religions*, is really of no Religion. Now to Cloak this Impiety, They Stile themselves, in *Indefinite Terms*, *Protestants at Large*, that is, of all Religions, besides the *Popish*, which they will not allow to be such; and so by an *Universal Latitude, Comprehension* and *Indifference* to every Sect and Party, but that of the *True Establish'd Church*, they run into the common Herd, and are *Deists, Socinians, Quakers, Anabaptists, or Independents; Turks or Jews* upon occasion, take all to be equally Orthodox, as it suits best with their Interest; and espouse the Principles of any, that are most likely to be serviceable to their Secular Designs. To carry on which, they can find Nine and Thirty Senses to every one of the Nine and Thirty Articles, and yet all equally True and Consistent; and tho' never so Destructive and Repugnant to each other, yet they can Subscribe 'em all with a *Comprehensive Faith*, and *General Belief*, as so many fundamental Tenets, and amicable Opinions. With what Impudence can these Men call this *Medley of Contradiction* the Faith and Doctrin of the *Church of England*, or pretend to be Partakers in that *sacred Depositum*, which they so manifestly

nifestly endeavour to Destroy and Annihilate? With what Conscience can they fall foul on others as *Moderate Believers*, who have not the least Shadow of any Belief? Where the High-Church Party, such as they represent, yet even in this Allowance they must grant them the Superiority and Preference. Who can with Patience hear such *Ambidexters* object the *Ridiculing of Religion and Scriptures*, and *Blaspheming God*, who so openly derive a Contempt, Mock and Affront upon 'em All, and Establish nothing by their sordid Compliance, but Atheism and Infidelity in the World? Can any one believe the Word of God, that thus Distorts and Wrests it to any Meaning, and makes it speak what Sense he pleases, to Authorise and Countenance a secular Design? That can Justify the *Revolution* out of the *Apocalypse*, and maintain *Rebellion* out of the 13th of the *Romans*? Resolve Monarchy into *Popular Power*, and *Episcopacy* into *Presbytery*, out of *Timothy* and *Titus*. These Men use the Scriptures as an *Orvietan* to all their Poysons, to expel their Malignancy, to make 'em go down, and pass glibly off, without Danger or Injury? But to make this Matter clear, we will Sum up the *Articles of a Low-Church Man's Creed*. Tho' we must intreat the Reader to be content with a Negative Description of it, for he has no *positive standing Rule of Faith*.

He believes very little or no Revelation, and had rather lay his Faith upon the substantial Evidences of his own Reason, than the precarious Authority of Divine Testimony. So that if he does suppose the being of a God, as for the Nature of Jesus Christ, he is not concern'd about his Divinity, whether his Union is Hypostatical or Accidental, being an utter Enemy to hard Terms in Religion. And therefore the scholastic Jargon of the Trinity will ill suit with one of so polite a Genius, so that he had rather be a Deist, Socinian or Nestorian, than Affront to his own Understanding with believing what is Incomprehensible, or be so rude, as to obtrude on others what he cannot himself Explain. He thinks the Articles of the Church, too Stiff, Formal, and Strait-lac'd a Rule to confine his Faith in, and Complements 'em out of their Rigour and Severity. He sets loose to all Opinions, can embrace those of every Sect, and is too good Natur'd to Prosecute any one for Heresy or Schism. He looks upon the Censuring Atheism, Infidelity or False Doctrin, as a Dogmatical Usurpation, as an Intrusion or breaking in upon that Human Liberty which he sets up as the Measure and Extent of his Belief.

Belief. *He makes the most he can of this World, being not over Confident of any other. However, he hopes God will be better than his Word, and not so Cruel as to punish him with Everlasting Torments for a short and Temporary Enjoyment. So when he comes to Dye, he does not trouble himself about Confession, Repentance or Sacraments, those Formal Ordinances made to quiet Timorous and Scrupulous Consciences, but concludes a Spiritual Guide is of no use to one who is going to take a Leap in the Dark. God deliver us from such Church-Men, and the Church from the Scandal of such Pretenders.*

The Second *Criterion* alledg'd, whereby we are to discern the Character of a *True Church-Man*, is by his *Communion with the Church*; Which Communion is here stated on a bare naked Communicating only in *Religious Offices, Prayers and Sacraments*. But if this is alone sufficient to entitle Men to this Sacred Character, certainly *Owen, Bates and Baxter*, were as good Church-Men as our Author, who knows in particular, that one of 'em receiv'd the Sacrament in a *Church in London* Sitting, from the Hands of one of *his Dear Friends*. It is well known how great Patrons and Advocates they were of this Principle of the *Low-Church*, in allowing occasional Communion, the most pernicious and Destructive Principle that ever the *Church of England* suffer'd under, and the greatest Cloak for Spiritual Hypocrisy, for a Redress whereof she has long made her Complaint in vain to the *Royal Power*, and the *Assembly of the Nation*. This is that which Blinds her Eyes, that she cannot discern her *Enemies* from her *Friends*; that she often takes those to be such, who make no other Use of her Offices and Favours, than to Qualify themselves more secretly and effectually to Undermine her. Who, upon occasion, can swallow Her Sacraments, with as much ease as formerly they did the *Covenant*. And take an Oath from her, more Religiously to be against Her. A *Church Fanatick* is no Contradiction in Practice and Experience, whatever it may be in *Terms*. Neither is it any strange News to meet with these *Church-goers*, as they are called, who shall constantly frequent her Communion, and yet keep a *Presbyterian Chaplain* in their Houses, to Debauch their Families with their Extemporary Cant, and at the Hearing whereof some of *this Author's great Friends* have patiently attended, notwithstanding their Obligations to assert the *Common-Prayer*. So that

'tis

'tis not in the least impossible but that any Man may thus openly pretend a great outward Zeal and Affection for the True Establish'd Worship of the *Church of England*, and be notwithstanding privately as great Friends and Promoters of the Interest of the *Conventicle*. There's no knowing Men's Principles but by their Practice; and if their *Pretended Principles*, and real *Practices* thwart and interfere, we are to judge the Man by the *Evidence* of the one, and not by the Profession of the other. There is therefore something more Essential to Entitle a Man to the *Character of a True Church-Man*, than barely Communicating in its Offices, which the most rigid of the Fanaticks will allow, namely an hearty promotion of its true Interests, a steady adherance to its Establishment, a strict defence of its Doctrine and Discipline, and Observance of its Rules, an Open and a publick Appearance for its Rights and Priviledges, for its Honour and Service, whenever they ly at Stake, or are call'd in Question. On the contrary, how cautious are these *Low-Church-Men*, in declaring openly their Opinions in its Favour? How will they Shuffle about, and Guard themselves with Excuses, when its Interest comes in Competition with their Own, or any ways Expose them to Danger? Is there any of 'em that will Stick by her in a Plunge and Distress? In this alone they are the true Disciples of Christ, when their Lord and Master comes to try their Faith and Trust, they never fail to *Forfake him and fly*. Have they not always join'd our Enemies, when any Vote that concern'd Us, or the Publick Welfare of the *Church or Nation* was to pass? Were they not, even the Greatest among 'em, under the pretence of being *for the Government*, Industrious to subvert our *Constitution*, and for the *Church*, to overthrow its *Establishment*? Let their Principles be what they will, Interest alone is that they Act upon, which will make 'em Trim, and Comply with any Party, look one way and Row another, protest for the Communion of the Church, and Betray it, when ever they can do it with Safety and Advantage. And yet these Religious *Double-Dealers*, in our Author's Opinion, are as Stanch Church-Men as himself, and may perhaps as justly lay Claim to the Character. Who here under a Pretence of Inveighing against a Man of no Religion, has so cunningly manag'd his Point, as if he insinuated, that a Church-Man might Comply with any, and *If the Commu-*
nicating

nicating with Dissenters, can give any Men the Title of Church-Men, I own they have the best Claim to it, of any under Heaven: And I think 'tis a Question of no great Difficulty to be Decided, whether One had not as well profess no Religion, as espouse one Notoriously False, made up of Inconsistencies and Self-Contradictions, of Superstition, Heresy, and Enthusiasm. We are here told they all agree in Worshipping God, and differ only in Modes of Worship. By this we may guess what our Latitudinarian Writer means, by Modes of Worship, that is not only the whole Orders and Discipline of the Church, but most of its Essential Doctrins and Sacraments, which are it seems, Things indifferent in their Nature, to be comply'd with, or rejected at Pleasure. But before I dismiss this Paragraph, which is very full of kind Inuendo's to the Dissenters, and their Nearness to the Church of England, which they would make much nearer, it may not be amiss to Observe another pernicious Mistake, wherein the Division of the Church-Members is branch'd out into Men professing some Religion, and Men professing none, as tho' some Atheists were Men of Religion, and he intimates who they are, viz. Such as don't pretend to be Church-men, but go often to Church or Conventicle (here insinuated if not allow'd) with some Signs of Devotion. These it seems are Friends, and must be spar'd, for its well known how Serviceable they have been to this profligate Party, which consists of such a Majority of 'em, that their Interest and Character is chiefly if not wholly supported by Them.

So that if, as the Whole World has allow'd, the Company a Man keeps, and the Friends he makes use of, is the best Distinction of his Character, a Low-Church-Man is One, who tho' he professes himself to be of the Communion of the Church of England, and sometimes joins in its Religious Offices, in Prayers and Sacraments, yet He has that Tender Regard to Weak Brethren, that upon Occasion, He can see the Inside of a Conventicle, be of any Synagogue, but that of Satan, and can shew more Signs of Devotion, at the Heat and Rapture of an Extempory Cant, than at the Cold, That Forms of the Ungifted Liturgy. He is of such a Condescending Spirit, that rather than offend Religious Ears, he will Silence the Unhallow'd Sound of an Organ, and so careful to avoid all the Reliques of Popery, that he will not by any means Chant his Litany or Creed, but before Sermon can Whine out a long-winded Prayer, and in nothing more, shews his Obstinacy against

gainst Superstition, than in standing Stiff at the Name of Jesus. He can dispence with that Idolatrous Posture of Kneeling at the Sacrament; and that he may not lose my Lady's Favour, he will Christen the Child at home, and omit the Sign of the Cross. If his Presbyterian Patron requires, he can leave off the Surplice, and rather than give Scandal in Lawn, can even Consecrate Scotch Cloth. To serve his Good Old-Cause, he can quit his Dear Moderation, and warmly express his Zeal at Elections, where he can Charitably insinuate Men of the clearest Reputations, Fortunes and Families, to be Enemies to the Government, Jacobites and French Pensioners. And if his Merits and Friends advance him to be a Member, neither the Interest of Church nor State shall Bribe Him from being Grateful, as being a Man of that steady Honour and Conscience, that he will never Betray the Trust repos'd in him. There is too great a Party of these, their Neighbours must know them, and I hope for the Honour of Religion, will never call them Church-Men.

The third Criterion propos'd to Judge a True-Church-Man by, is his Life and Conversation. Now, tho' 'tis certain, That True Principles ought to have that Power over a Man's Actions, as to render 'em Conformable, yet 'tis as certain, That a Man's Faith may be Right, and yet his Practice Wrong. There is not such a Necessary and Irresistible Influence from the Understanding over the Will, but that the Conscience may clearly apprehend one in Sin and Error, and at the same time, Explode and Disallow it in Judgment. So that ill Lives must not be charg'd upon the Doctrins and Principles of a Church, nor the true Part of the Church of England condemn'd, because Some of its Members do not come up to its Doctrins. There is no Church in the World, that has laid stricter Rules of Virtue and Morality on her Sons, than the Church of England, but nevertheless it cannot be expected, but that she must have Some in Her Communion, that cannot rise to that pitch of Holiness and Perfection she has enjoyn'd, and that may be guilty of some Errors and Miscarriages in their Lives. This is the common Misfortune, not only of her Self (who has guarded the most Cautiously against the Objection) but of all other Churches in the World, and can't be otherwise, as long as they consist of Men. These are the Excrescencies of its Body, and are to be look'd upon as Preternatural Tumours, which may

indeed a little Disadvantage its Beauty, but no ways reflect on its Constitution. But why that Catalogue of enormous Sins here mention'd, *Drunkenness, Swearing, Adultery, Fornication, &c.* should with a sly *Inuendo* be put as a Distinction of her Professors, will be found as little accountable for in Reason, as 'tis manifestly false in Experience. If these general, scandalous Imputations have not some particular Aim and Object, they are meer Arrows shot at Random, and the Effects of Envy, Spight and Malice, casting about their Venome in hopes it may light upon some, that may have the Misfortune to come in their way and reach. This was the Old Policy of the *Fanaticks*, to draw a *General Character* and to leave the Application of it to those whose *Humour, Interest, or Revenge*, cou'd induce 'em to appropriate it to their Enemies.

This Specious Pretence to Godliness, and *Sanctify'd Railing* against Vice, Smells so Strong of the *Pharisee*, that 'tis always to be suspected to be the Mask and Disguise of Hypocrisie, to cover Scandal in those that deserve it, and to derive the Reproach of it upon those that do not. Now if to *Recriminate* were an Argument, how easie were it to Retort this Objection upon the *Low-Church-Party*, which has been the meer *Conflux* and *Sink* of *Debauchery*, the very Refuge and Asylum of Villains of all Sorts, Sizes and Characters? When they have been Spew'd out of the Communion of the Church, there they never fail'd of a kind Treatment, and a favourable Reception, as Persons of their own Colour, Hue and Complexion enrag'd against the *Church*, ready to undertake any Villanous Design, and to Join in any Conspiracy to Subvert and Overturn its Constitution. And now with what Face can these Men call out for Church Discipline, who are such a Standing Mock and Affront upon it? What a *Solemn Ridicule* is it for those, who have always made Use of such Lew'd, Profligate and Scandalous Instruments to manage their Cause, to declaim upon *Ecclesiastical Authority*, and *Church Censures*; and to tell us *they lie under Restraints, and cannot be duly Executed*. But I desire them to tell me who have occasion'd these *Restraints*, who have been the Obstacles and Impediments, that have stept in betwixt their Power and Executions, and have so scandalously prevented it? To whom does the Church owe its Weakness and Impotency, but either to those *Supream Officers* that are its Judges, who have stopt that
Power

Power in themselves, or have given it out of the Church; and Betray'd that Sacred Branch of its Prerogative, its only Support and Defence; into the Hands of the Civil Power? What a wretched Instance had We of this in the *last Convocation*? Wherein the *Lower-House* well knowing what Mischievous Effects the *Unlimited License of the Press* had produced, to Corrupt and Destroy both the *Religion* and *Morality* of the Nation, wisely interpos'd to put a stop to the Growing Evil, by selecting out of that infinite Number that *Swarm'd* up and down one of the most *Atheistical Pamphlets*, that ever was suffer'd to be Publish'd in any Christian Church and Government; and passing their Just Censure upon those Damnable Tenets and Pernicious Principles, that so evidently overturn'd all Christianity. Both the *Book* and the *Author* if He had been apprehended, had undergone the same Just Fate, in *Ireland*, which had set a very handsome President for the *English Church* to follow, who certainly ought not to be less Jealous or Concern'd for their *Interest, Doctrine* and *Honour*, which were all so visibly struck at. How notoriously Impudent and Barefac'd were not only the Professors of *Deism, Socinianism, Heresie, Atheism*, and all sorts of *Infidelity*, together with the *Patrons* of *Rebellion, Regicide, Republicanism* and *Paganism*, with all their Scurrilous and Reproachful *Writings*, (enough to sink a Nation,) let pass up and down amongst us with Freedom and Impunity, I am unwilling to say Approbation? And was it not then high Time for the Church to begin to Exert Its Authority, and to Execute that Power deriv'd to it, as well from its *Primitive Constitution*, as Lodg'd in it by the *Legal Grant*, and Corroborated by the *Civil Establishment*, to prevent so Threatning a Danger, by Branding one of the most Notorious Offenders, for a dreadful Example to the Rest?

And could one Imagine, that so Laudable, so Pious and so Necessary a Design, upon which the Welfare and Subsistence of our *Government*, as well as Religion depended; so much for the Honour of the *Kingdom*, as well as the Glory of *God*, should have been Openly Oppos'd and Prevented by those who were the *Legal Sword Executioners* of this Power? And that when such a Vile and Desecrable Wretch as *Toland*, Stood in Competition with the Church, that She should Lose her Cause, even by Her own Judges, and in Her own *Court*? But it seems there was something more at

the Bottom. If this *Censuring* was carry'd on, they did not know where it might End, and some *Dear Friends* might come under the Lash of this *Ecclesiastical Scourge*, and accidentally Partake of that Punishment, which was design'd only for Enemies. This was a Tender Point, and made a Self-Conscious Prelate, with wise Precaution step in to Guard against that Danger, which so visibly Threatned him. But the Courage and Resolution of the *Lower-House*, that would not be born down by any Opposition, tho' from never so *Powerful a Party*, Obstinately persisted in their Just Endeavours, and charg'd Error and *Heterodoxy* on one of the most Considerable Members of the *Upper-House*; in Misrepresenting, Distorting and Corrupting, the True and Genuine Scope and Sense of the *Articles* of the *Church*; which seem'd to be a Work Fram'd with so pernicious and treacherous a Design, as if the Author intended to lay these *Sacred Boundaries* of our *Faith* wide open, to let in all our *Enemies*, of whatsoever *Perswasion* into our *Communion*, to Triumph in the Ruin of the Doctrines, Discipline, and Constitution of Our Church. This Pious Piece, which was a Draught of the Author's Diffusive Charity and Moderation, was it seems, Contriv'd to have led the way for that noble Design of *Archbishop Tillotson*, in the beginning of the *Last Revolution*, to have fetch'd in all Dissenters upon the same Bottom with that of the Church of *England*; and by Altering, Circumcising and Abolishing its *Rubrick, Liturgy and Canons*, to have Established the *Low Church Party* upon their Own Universal and Comprehensive Principles. But the Clergy could do no more than Express their just Zeal in this Matter, and were Forced at length to make their *Appeal* to the *Press*, where we doubt not by those excellent *Specimens* they have already given the World, but that they will make good their *Charge*, and Vindicate the Honour and Faith of their *Native Church*; against all the False and Scandalous Representations a Foreign Invader, and a False Defender can cast upon 'em.

Let therefore these Persons be asham'd to Impose upon the World, with the idle Pretences of the *Inefficacy*, and Restraints of *Ecclesiastical Power and Discipline*, which they themselves have thus Weaken'd and Enervated, and, in time, had not an *Opportune Providence* Interpos'd, would have utterly Annihilated and Destroy'd. And to colour this Design a little over, and make it look a little more

more Plausible, instead of this Antient *Primitive Discipline* of the Church, which for so many Ages has, like a Rampart, secur'd its Religion from *Vice* and *Immorality*, *Schism* and *Heresy*, we must have substituted in its Place, a *Society for the Reformation of Manners*, wherein every *Trades-Man* and *Mechanick*, is to take upon him the Gift of the Spirit, and to Expound the difficult Passages of Scripture, and every *Justice of Peace* is allow'd to settle its Canon, and infallibly decide what is Orthodox, or Heretical. And now to what End or Purpose, must all these Alterations be made, and this Mungril Institution be brought into the Church? But only to Insinuate an Insufficiency in its *Discipline*, to overturn its Antient *Genuine Constitution*, to Betray its Power into the Hands of *Lay-Eldership* and Fanaticism, and to leave it Dependent and Precarious on the Will and Humour of the Senseless and Giddy Multitude? Thus, in all their Proceedings, This Party, to curry Favour with the People, the main Instrument and Engine of their Designs, have *Complemented* 'em at no less an Expence, than the Corruption of the *Faith*, the Subversion of the *Discipline*, and the Alienation of the *Rights, Powers* and *Priviledges* of the *Establish'd Church*. And yet these are the Men that Boast of their Sanctify'd Lives, and so Devoutly Reproach those of much better, and who actually shut others out of that Church, to which they have not the least Claim themselves: But are so *Unqualify'd* to enter it, that they would avoid both the Name, and Place, did not they want a Cloak for their *fly Impieties and Immoralities*; and hope that a pretended Zeal for Religion, shou'd Atone for their Real Enmity to the Church.

Now, tho' we are unwilling to Recriminate, yet in drawing a Low-Church-Man's Life, we must do him this Justice, to set it out in its Proper Colours, and to the best Advantage; and to let the World know, That he is as Good in his Actions, as he is in his Principles, tho' he is as much a Friend to the Sin, as he wou'd represent his Adversary the High-Church-Man, yet he is a bitter Enemy to the Scandal; and as for those Enormous Crimes of Drunkenness, Fornication, Adultery, Swearing, &c. he hates 'em in nothing so much as in the Name and Discovery. He shews himself an entire Master of the Saints Perfection and Hypocrisie, and can, with an outward Simplicity, Varnish the Blackest Villainy, and make Faction, Knavery, and Rebellion, pass for Religion. No wonder that He who allows such

a Latitude to his Thoughts should no less Indulge it in his Life. He is in every Thing, for the Liberty of the Subject. He looks upon Matrimony, as too great a Confinement, and is not for Stinting his Pleasures to either Sex, but takes care to manage his private and Sly Intrigues, so closely as to keep himself out of the reach of that Spiritual Correction, which he is so forward to bring upon others. He is always Declaiming against the Vice of the Age, and the Insufficiency of our Laws to Restrain it; and more securely to Cloak it, he Skreens himself under a Pretended Society, to Reform it. But whatever Protection or Advantage, the Name of Religion may, by the Unwariness or Design of others, gain these Men, I am sure it can bring nothing but Scandal and Reproach upon the Church. Never let a sacred Name be thus Prostituted to Countenance Wick- edness, or take off any part of the Shame and Infamy that be- longs to it.

The fourth Mark we have of a *Church-Man's* Character, is his *Loyalty*. That he is true to the Interest both of Church and State, as by Law Establish'd. This indeed he justly tells us, has been the *Glory of the True Sons of the Church of England*. And being some- thing Conscious how little Claim the *Low-Church-Party* cou'd in Right, lay to this Character, which they have so basely violated, he very cautiously Guards them with a Distinction, contradicts what he had just before laid down, and accuses the *Church of Eng- land* of False Doctrin, being convinc'd that her Principles relating to Government, were utterly inconsistent with, and repugnant to Their Practices. To wipe of which Reproach, He insinuates, *She has prest the Point of Obedience and Subjection too far, even to the setting up Arbitrary Power, and the Will of the Prince above Law*. But He recalls himself, and tells us, *That this is a Mis-representa- tion of the True Doctrin of Obedience, taught in our Church, which was oppos'd to Faction and Sedition, not to Legal Government*. This is strange incoherent Shuffling, and shews our Author to be Press'd with an Objection, whatever our Church is with Her Doctrin. For a true knowledge whereof this Paper has very justly directed us to her *Homilies, Liturgies, Canons, &c.* wherein I defy the Au- thor to shew me any such Silly, Time-serving, and Rebellious Di- stinction, as is here alledg'd of a *Legal Government*. We find Passive Obedience as 'tis Stated there, without any Limitations, or Exceptions, and as no Conditional, but as an *Absolute Duty*.

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Let the *Consequences* of it be what they will, we are not to consider them in Submission to any of God's Commands: The Question is, Whether as 'tis thus Explain'd, it does not stand ratify'd by the *Divine Authority*, and the *express Words* of the *Scripture*. That this was the Opinion of *our Church*, as well as *State*, our *Lawyers*, as well as *Divines*, I shall Appeal only to the plain Words of the Oath of *Allegiance*. I shall not enter upon this Argument, which of late Years has been so fully Discuss'd, that it has left the Point under no Doubt, or Ambiguity. If there is a Revolution in Men's Opinions, together with Times and Circumstances, this Doctrin however will be found of an *Eternal* and *Indispensable* Truth; and is as much the greatest Guard and Support of *Government*, as 'tis the Noblest Distinction of the *Loyalty* of *Our Antient Church*. What *Prince* or *Government* can be Safe, where our *Author's Principle* is Admitted, That *Obedience is a Duty only Owing to Settled Governments, Administred by Legal Methods*? For, if the People are to be the *Judges* of the *Legality* of *Princes Actions*, and every *Mis-Conduct*, or *Male-Administration* is a *Forfeiture of the Crown*, *Obedience* is so *Precarious* a Duty, that it loses its Nature, according to the *Humour*, *Will* or *Faction* of the *Multitude*, and there can be no such Thing as *Rebellion* in the *World*, which never yet wanted a *Legal Pretence* to Justify it: But to give this *Position* a New Turn, least it might be made Use of against Themselves, We find our *Author softning and tempering* its Rigour, and telling us, That in all *Governments in the imperfect State of this World*, there ever have, and will be, *several Faults and Miscarriages in the Administration*. And how easy it is to improve, *Exasperate*, and *Blacken* those with the worst *Colours*, to the Subversion of any *State*, we need Recur no farther for an Example, than to the Misfortune of that *Best*, as well *Unhappiest* of *Kings*, *Charles the First*.

But considering the pernicious Consequence of this *Political* (for it can never be Term'd *Religious*) *Tenet*, what a Paradox is it, to hear Men professing it, Inveighing against its natural and necessary Product, *Faction* and *Sedition*, and *Imbroiling Governments*? Which is a piece of *Harangue* calculated for the *Late Reign*. In which, if any of *Those Gentlemen*, here struck at, shew'd themselves *uneasy*, through a tender Concern for the *Safety* and *Welfare* of the *Nation*,

as well as the *Preservation* and *Establishment* of the *Church*, it is to be charg'd on *That Party* and *Ministry* alone, which so visibly endanger'd Both. If his *Majesty's Person*, or *Authority*, was brought under any Disregard or Contempt, it was owing to their *False Counsels*, and *Ensaring Practices*; who, to accomplish their own private Ends, had Trickt and Betray'd Him into a Jealousy of his *Best Friends*, and a Confidence in his, and his Kingdoms *Worst Enemies*, in such a base, treacherous, and undermining Set of Fellows, who were posted as so many *State-Machines*, ready to Say, Do, or be any Thing, as they were acted by those behind the Curtain, to amuse the People, and pick their Pockets. To maintain this *Nusance* of the Nation, such prodigious Sums were lavish'd, as may Entail a standing *Debt* upon our Posterity, and made us as *poor* at Home, as they had represented us *scandalous* and *contemptible* Abroad. To remove these publick *Blood-suckers*, that had brought our Kingdom and Government into a *Consumption*, was the noble Design of these *Patriots*, who were for *disabusing the King*, clearing that Mist they had cast before his Eyes, and representing the Danger they had brought his *Honour, Interest* and *Crown* into. To prevent which they shew'd him the necessity of establishing a *Triennial Parliament*, to secure it from that *Corruption* and *Bribery* a great number of its *Members* stood so scandalously convicted of? That for the Satisfaction of his People, the *publick Accounts* ought to have been stated, and the *Misapplication* and *Embezzlement* of that vast quantity of *Mony*, and *Forfeited Estates* laid open, that at least we might have seen, how we came so deeply involv'd in *Debt*. That the *Treaty of Partition*, instead of bringing us an Honourable Peace, had not only brought a General Disgrace upon our Selves and Allies, but had engag'd us further into *War* and *Ruin*. With many other great and enormous Grievances, enough to sink and subvert our *Constitution*. On the other Hand, this Party, thinking themselves not secure, labour'd hard for a *Standing Army*, to keep the *Kingdom* under *Terror* and *Slavery*; that failing, they brought a *Mob* on the *House of Commons*, to hinder their *Impeachments*, and to fright them into the Betraying that Great Rampart of the *Common Rights* and *Liberties*; and at last, forc'd the King, as contrary to his own Interest, as that of the Nation, to Dissolve this Parliament, whose utmost Endeavours and Consultations were to settle and establish Both; and who, in all their *Votes*, had shewn themselves

selves the *Best Patriots*, and the most resolute Assertors of the Honour and Liberty of their *Country*, and the Power and Priviledges of their *Establisb'd Church*. So that this Scandalous Reflection here of *Sedition* and *Faction*, which is in particular charg'd upon Sir *John Packington*, who had the Honour to be One of those Worthy Gentlemen, that so gloriously signaliz'd themselves in the Defence of the Nation, is a General Brand and Reproach upon the *Whole Body of the House of Commons*, who, to prevent any false Representations of them, have, by *Order of the House*, printed their Reasons in their Addresses to His Majesty, which will for ever stand as an Undeniable and Immortal Vindication of their Proceedings.

And now, if there were some Administrations in the State, which *Those Gentlemen*, out of a sincere Love and Concern for the Welfare of their *Country*, thought themselves oblig'd, not only to express their Dislike of, but, as became the Duty of their Post, to endeavour to Redress; it were to be wish'd there had not been some Miscarriages too in the *Church*, and such a Mis-conduct in some of its most *considerable Officers*, as they cou'd not, without Trouble, see who were *Friends* to its Constitution, and Well-wishers to the *Order*. Whatever Reasons might have induc'd others to exercise their Authority in *Doubtful Cases of Blood*, yet these might have exempted themselves from that *Jurisdiction*, and wav'd a *Privilege*, which any One would have gladly avoided, even in an *Ambiguous Matter*, and much more, where it seem'd to run Counter to the Common Sense, and express Law of the Nation. If in this, and some other publick Transaction, with which the *Clergy* were not oblig'd to intermeddle, some of 'em had *prostituted* their *Character*, and deriv'd an *Odium* on their Persons, they cou'd not blame those who were concern'd for Both, if either in their *Conversation* or *Writings*, they did not allow that *Respect* to such of their *Spiritual Fathers*, which, as they thought due to their Sacred Function, was in some measure forfeited by those that sustain'd it. Who, whether They were *Courted* or *Brib'd*, or out of a mean and sordid Compliance, upon *All Accounts* fell in with the *Humour and Fancy* of *Those*, who long'd to see the Order betray'd, and its Honour and Dignity expos'd and violated, and who were profess'd Enemies to its Establishment and Constitution. The *Favour* and *Tenderness* shewn to this profligate *Fanatical Party*, and the *Ill Usage* and *Insolence* express'd to those of
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their own Clergy, who did not only Deserve, but might justly Demand the contrary, and who were Excluded out of Preferment, Brow-beaten, and Abus'd for Vindicating the Doctrines of their Church, from *Their Heterodoxical Misrepresentations*, might be thought a sufficient Cause, as well to prevent this scandalous Objection of Failure, in point of *Canonical Obedience*, as to justify that open Complaint they have laid to Their Charge. These *Defects* in our *Governours Ecclesiastical and Civil* were so Great and Manifest, as ought perhaps, by every Good Man, to be Lamented, but by None cou'd either be Conceal'd or Excus'd, unless 'twere to the publick Prejudice of the Kingdom, and the Eternal Disadvantage and Ruin of the *Church*. The Case of the Bishop of *St. Davids* is a notorious Instance, to whom the exposing the *Episcopal Order* is to be justly imputed: But had they went through with their Designs, they had receiv'd the *Thanks of the Publick* for that *National Piece* of Justice. But the keeping in *Another* that was equally as notoriously Guilty of the same heinous Crime, and that purely to *Serve a Turn*, did not give a little Scandal and Offence to those who expected Impartiality and upright Dealings from a *Spiritual Court*, Judging over an Affair which so highly concern'd the Honour and Reputation of the Clergy. And if *that* was a little better Consulted, we should not hear those *imprudent Invectives* so frequently cast upon them by their *Visitors* in their *Charges* and *Sermons*, out of which the *Laity* gather such *Scandalous Materials*, to asperse and abuse their *Ministers* by this *Holy Example* set before them. But if to expose *Failings* where they are, or to make them where they are not, was never any part of the *Spirit of our Church*, how exactly some Men act by its Rule; and whether he that so much pretends to the *Revelation of the Spirit*, has had the *Spirit* upon him, let the World judge.

If *Railing*, as 'tis suppos'd here, is a *Title to the Church*, it is the only Qualification these *Low-Church-Men* have to lay Claim to it, who have been resolv'd to make their Party Good one way at least, and to shew themselves no ways Deficient in *Lying*, *Scandal*, and *Reproach*, whatever they were in *Wit* or *Learning*, or *Good Language*, or *Good Manners*. One Notorious Instance whereof I cannot but take particular Notice of, which to the Shame and Disgrace of Our *Nation, Church and Government*, has been suffer'd so Openly and Impu-

Impudently to appear every where, I mean that *Fanatical* and *Villainous Blaspheming* the *Sacred Person* of *King Charles the First*, together with *All his Royal Off-spring*; whose *Lives* and *Actions* have been so basely *Bely'd* and *Traduc'd*, and their *Reigns* and *Characters* so infamously *Mis-represented* and *Abus'd*, that this *Blessed Prince*, who so bravely *Seal'd* Our Faith with his *Blood*, has, as 'twere, undergone a *Second Martyrdom*, and felt a *Double Share* of *Malice*, *Revenge* and *Murder*, in his *Memory*. What was the Aim of this *Rebellious* and *Damnab*le Design, was too apparent, by that *Glancing Turn* they gave their Scandals. For, besides wounding the *Church of England* in the most tender part of Her Honour, they thought this was the most effectual way to Destroy it, by deriving such a Reproach upon the *Last Relique of the Royal Family* (which God, out of his Mercy, has preserv'd as Its Last Support and Only Defence) to have first *Excluded Her* out of Her *Subjects* good Opinions, and afterwards out of *That Throne*, to which not only Her *Successive Right*, but Her *Personal Merit*, has, by Good Providence, Advanc'd Her. And we need not question tho' her *Mercy* and *Piety* will prevail upon Her to forgive their wicked Intentions, yet her *Prudence* and *Policy* will effectually guard both Her Self and Her *Church*, her *Government* and *Religion* for the future, against such *Faithless*, *Treacherous* and *Insidious Enemies*.

And now if we come to take a further View of a *Low-Church-Man's Life*, we shall find his Behaviour in relation to the Publick exactly Correspondent to what he does in Private: He can strike in with all Governments, but is True to None. When a Court Favours it, he can make *Passive Obedience* a *Primitive Doctrin*; but a Revolution can give a New Turn to his Thoughts, and quickly change his *Passive Quality* into an *Active One*; and his *Evangelical* into a *Legal Duty*, owing only to Settled Governments Established by their own Law. What he Defended in one Reign, he can Condemn in Another, and be in every Thing His Own Reverse. He is so tender in bringing an Accusation on the *Church of England* for Carrying its Doctrins too high, that he thinks they can never be sunk Low enough, and is resolved not to Press his Obedience so far as to make Himself an Example of it. If he has any settled Principles they are for *Republicanism* and *Presbytery*; and to shew himself as True a Patriot of his Country, as a Son of his Church, he would

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Vote his King a Standing Army to Defend the one, and give up all the Powers and Priviledges of the Convocation into his Orthodox Bishops Hands to Support the other, as being the most secure Guards against the Subversion of Laws, and our Civil and Religious Rights at the Will of the Prince. He is openly a professed Enemy to all the Arts of Sedition and Faction, but Nicely understands the Secret of privately Embroiling Governments; and can Bribe a whole Nation to Betray their own Interest to support his; and lavish away the Revenues of a Kingdom in Taxes to set himself up upon its Poverty and Ruin: He sticks at no Villany to carry on his Design, and tho' he Inveighs as much against Railing, as Sedition, can as slyly Act the one as the other; and under the Pretence of Excusing can more Effectually Expose the Defects of his Governours. His Conversation and Writings are both of a Piece, full of Malice and Hypocrisy, wherein he always Personates the Character of a True Church-Man, more Dexterously to betray it. But God be thanked, this was never any Part of the Spirit of our Church, which always instill'd more Loyal and Religious Lessons.

The Fifth Characteristick of a True Church-Man is drawn from his Conformity to the Discipline of the Church. He is one (says our Author) who takes the Measures of his Behaviour, as a Son of the Church, from the Rule that our Church her self has laid down for his Directions in her Liturgy, and Rubrick, her Articles, Homilies and Canons. This is the Rule in Subordination to the Holy Scriptures which our Constitution has laid down as the distinguishing Mark of its True Disciples. From which we are told there are two sorts of Mendeviate, those who Transgress its Bounds, and those who come not up to them; both which our Author calls Dissenters on either side. Now if we Examin this Distinction, we shall find our accute Writer with his usual Sagacity and Penetration, making another Division but with one Member; for a Dissenter beyond the Church is a Bull, and meer Contradiction in Terms. For the Principles and Doctrins of the Church of England are carried up to the utmost Heighth, Pitch and Extremity of the Christian Religion; and if a Man Believes and Practices them according to her Injunction, it is impossible he should Err beyond the Rules of the Church. To put any shadow of Sense upon this Distinction, we must suppose that there are some Men that fully and entirely conform to all
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the Injunctions of the Church, and have a sort of *Supererogatory Religion* besides, and beyond what is therein commanded. And who they are to whom *Imaginary* and *Utopian* Character belongs, we must be contented to wait for Information till our *Author* thinks fit to reveal his Secret. But I am apt to think, for, That he is *himself* as much in the Dark as he has left his Reader. For 'tis Evident this Character cannot agree to any Person before Describ'd, whom he has all along Drawn, as one that does not come up in the least to the Rules of the Church, even the most Solemn and Necessary Duties enjoin'd in it, as frequenting the Church, and *Communicating in its Religious Offices*, attending to its Doctrines Preached therein, and partaking of the *Prayers and Sacraments* of the Church, all which He is said positively to Neglect and Omit, and to be so far from shewing any Signs of Devotion, that he has not the least Sense of God or Religion, that he is a meer Heathen and Infidel, beleives nothing, but lives like an *Atheist*; is a common *Drunkard, Swearer, Adulterer, Fornicator*, and is posselt with a *Legion of Sins and Devils*; and to Close and Finish his Picture, is a *Debauched Rake Hell and Rebel*. But now our *Author* considering the Matter a little better, is for *varying* his Character, and tells Us, He is a Man of most exalted Pretences, that He goes beyond the Rules of the Church, even up to *Superstition*. This is a strange Mixture and Medley of a Man a meer *Hippopotamus* in Religion, that is both an *High Church-Man* and a *Low Church-Man*, both above and below, beyond and beside the Rules of the Church. What most Incomprehensible Nonsense is this? He might as well have told us, that the Character of a *Bishop* was an utter Enemy to *Episcopacy* and *Monarchy*, a great Favourer of the *Presbyterians*, no Friend of the *Common Prayer*, one that Beleived neither the *Articles* nor *Homilies* of the Church, and never Conformed to the *Rubrick* or *Canons*; that he refused Conformation, and was for altering the Form of that, and other Parts in the *Liturgie*; that was for complying with all sorts of *Sectarisms*, and was for introducing them into the *Communion* of the Church, by a fine *Stragagem* of *Comprehension* and *Moderation*, without *Episcopal Orders*; and in short was both in Principle and Practice a *Latitudinarian*, and a *Low Church-Man*.

And now who would believe this Contradictious and Inconsistent Character? And yet might he not with the same Reason and Ju-

fice, Couple such *disagreeable* Jargon together? Could our Author find any Credit, if he told us that he knew a certain Bishop of the Church, who in King *James's* time Preach'd down the *Popish Plot*, which he had Preached up before in the beginning of that *Reign*, that he was a Friend and Coadjutor to *L. C. J. J.* Yet, that in the beginning of the *Revolution*, He Courted the Dissenters, and gave the Holy Communion in a Church at *London*, to an Eminent *Presbyterian Preacher* sitting in a *Pew*? Why would not this be Exploded at first View, as Monstrous, Absurd and Incredible, for a Bishop of the *Church of England*, thus to Prostitute and Betray his Sacred Function, Trust and Character? And yet, our Author perhaps would Reply, that some Men can do any thing with Gravity in their Looks, and the Name of God in their Mouths; that they can act at one Time *below*, and at another Time *above the Rule*, as the Prospect of Preferment directs them; that they could Sacrifice the Orders of the Church, confer them on *Deists*, *Socinians*, or *Lutherians*, without the Sacrament, and like so many *Anti-Pauls*, become all Things to all Men; and when Convenience offered, Maintain that the *Doctrines and Precepts* of the Church are but about *Modes, Trifles*, and indifferent Things, whilst those who never Deviate from them, are Stiff, Squeamish, High Church-Men, that will stick at betraying its Honour, Doctrine and Authority.

Perhaps, if we would ask him, what Character Sir *John Packington* has, and deserves in the Country, he would be apt to insinuate that he was *High* for the *Divine Right of Episcopacy*, *High* for the *Uninterrupted Succession*, *High* for the *Liturgies* against *Extemporary Prayers*, *High* for the *Primitive Doctrine and Discipline* of the *Antient Church*: And, perhaps he would add, that he much lamented the Destruction of the *Episcopal Church* in *Scotland*, and should be for Addressing Her Majesty to restore it; that he believes *Separation* from the *Church of England* to be a Damning Schism, and our Reverend *Libeller's* dear Friends the Dissenters, to be in a very dangerous State, notwithstanding the *Toleration*. And Ten to One he would whisper, that he is an Enemy to all *Accommodations*, to *Comprehension* and *Trimming Moderation*; That he is so *High*, as to Observe the *Traditional Customs*, as well as the *Written Laws* of the Church; that he always Bow'd very low towards the *Altar*, and at the Name of *Jesus*. And to Sum up his Character, perhaps he

he would not omit his Hatred to *Conquest and Translations*, tho' the Last he might have the greatest Reason to wish, of any Man in the *Diocese*. Now what a Formidable and Dangerous Character is this? Was it not enough to *Exasperate* his *Diocesan*, to try his utmost Power and Interest among his *Clergy* and *Tenants*, and with the most frightful Menaces and Threats, conjure them not to Vote for such a bitter Enemy to the *Church of England*, and such a pernicious *Patriot* to his *Country*? But that they wou'd Espouse the Person He recomended, would he wou'd assure upon his *Episcopal* Word and Honour, deserv'd not the least of this *Character*, but was as *point blank a Contradiction*, to every Particular, as Himself. That he was a Man, so far from being given to *Superstition*, that he believ'd nothing at all in Religion, and that he should be ready to satisfy the Country, if they would be so kind as to Chuse him, that he wou'd be a *Deist*, *Socinian*, or *Republican*, or any thing to promote Their, and His, and the Churches Interest; and in a Word, a *Thorough-Pac'd and Season'd Low-Church-Man*.

But to set our Author right in his Distinction of an *High-Church-Man*, and *Low-Church-Man*, I will for once be so kind and charitable, as to tell him a Secret, I believe he is not Acquainted with. Namely, Who was the *God-Father*, and Original of these *Party-Names*, viz. No less a Friend to the *Church of England*, than his dear Country-Man, Mr. Baxter; who (in his Answer to that Great Pillar and Light of our Church, the Venerable Mr. Hooker) first broach'd this *Canting Distinction*, which he cast upon that *Apostolical* and *Primitive* Writer, as the greatest Brand of Reproach, and as the most *Inodiating Title* (as indeed 'twas in those Times of Rebellion and Confusion) that could be fix'd upon a Man's Character, to mark him out for the *Fury* and *Destruction* of the Multitude. Now I Appeal to the *whole Body* of the *True Sons of the Church of England*, whether the Application of the Name of *High-Church-Man*, to *such a Person* (who was as great an Honour and Support to it, as ever She enjoy'd) be not as manifest a Proof of our Author's Ignorance, as 'tis of his *Malice*, in falsely representing and appropriating it to *Wrong Persons*. And what other Design he could have in this, but to *Expose the Church*, and its *True Members*, I leave them to Judge. So that I hope he will give me leave to place the *Fanatick* and *Dissenter* on its proper

per Object, upon this Vile Latitudinarian Party, Who can go on any Side of the Rule, and Comply with any Principles, to promote and establish their Interest, which is the Rubrick, Articles, Homilies, and Canons, by which they direct themselves, and for which at any time they are ready to dispencc with, or give up those of the Church. And now, with what Impudence can such Wretches presume to take upon them the Sacred and Inviolable Title of the Church, who are thus for sinking it into the Lowest Degree of Presbytery and Ruin. That are not only for betraying its Constitution, Rights and Liberties, but for corrupting its Doctrine, and undermining the Civil State and Government upon which alone it depends; and reducing the Kingdom into Anarchy, Atheism, and Desolation? If therefore they will make any Distinction, let it be of Church-Men and Atheists, High-Church, and No-Church.

From hence we may draw a Low-Church-Man's Character, in relation to Church-Government and Discipline, That he is not one of Exalted Pretences to it, and never Goes Beyond the Rule of the Church. He looks upon the Homilies as tolerably good, for the Time they were Compiled in; but, that They contain some Doctrins, not so suitable to this Age. Being a Man of a Condescending and Peaceable Temper, He is for making the Articles and Liturgy to comply with Tender Consciences; and so very Charitable, as to let his Dissenting-Brethren even into the Enjoyment of the Church-Revenues. He will not maintain the Divine Right of Episcopacy, for fear of Offending the Reform'd Churches Abroad; and to please his dear Friends, the Fanaticks at home, will, in case of Necessity, allow even a Lay-Brother to Ordain a Presbyter. He thinks the Ecclesiastical Canons an Encroachment upon the Civil Power, and that Christ's Kingdom is not to be Established by Force and Usurpation. While his Interest and the Church is on a Side, it may perhaps expect him her Time-serving Friend: But Interest will not Lie, if the Church and Interest part, Farewel the Church.

The Last Characteristick here propos'd, to Discriminate a True Church-Man by, is his Uniformity and Steadiness in all Times, Governments, and Circumstances: For we are told, He is One, who governs himself by Principle, and not by the uncertain Turns of Humour or Interest. He will not be Zealous for Monarchy and Episcopacy at one time,

time, and at another fall in with Measures for Diminishing the Prerogative, and Depressing his Ecclesiastical Superiors. Now how much like a solemn Jest and Ridicule does it sound, to hear this *Low-Church-Party* talking in Vindication of the Prerogative, who were the very Persons, that in *Reigns* wherein the *Church* was *Favour'd*, were its worst *Enemies* and *Abridgers*. And it may be Observ'd that those, who in the *Late Reign*, carry'd the *Episcopal Power* to that Extravagant and Unreasonable Pitch, were the very Men, who before they were Reconcil'd by Their Advancement to it, were the most uneasy under that *holy Institution*, which nothing but the Enjoyment of its Priviledges, Honours and Revenues, could ever persuade them to think it such. But those were Arguments that over-power'd their Understandings and Wills, and quickly captivated their Reason and Affection; that could make them turn about their *Principles* and *Inclinations*, and change *Sides* and *Opinions*, as their Interest Veer'd and Led them.

But it ought to be consider'd, in the Vindication of that honest Gentleman, Sir John Packington, whose Character is here more particularly struck at, that what our Authority calls the *Just Prerogative*, was no part of the *Prerogative*, before the xxv of *Harry VIII.* And therefore is no *Essential Prerogative* of the Crown, but *Adventitious* by *Act of Parliament*, and by *Act of Parliament*, without any Hurt, or Dishonour of the *Crown*, may be taken away. And 'tis sufficiently known, how the *Church* has Groan'd under this *Prerogative-Act* of the *Letter-Missive*, and Terror of the Penalty for not Obeying it, the Pains of *Premunire* ever since that *Act* was made. Even the *Best Church-Men* ever since, have complain'd of it, as a mighty *Grievance* and *Burden*; and I will say, I hope without Offence, that it was a *Yoke upon the Neck of our Fathers*, and yet our Author mis-calls, *Entring into Measures* to take off that Yoke, diminishing the Prerogative, and Depressing the Ecclesiastical Superiors. Whereas 'tis Evident, that it only put the Church and Clergy into that State of *Just Liberty*, which they had before the *Act of Submission*, and reduc'd them into that *Free State*, which was secur'd to them by the *First Article of Magna Charta*, and which the *Church of England* ought to enjoy, by the Constitution of the *Catholick-Church*. Now certainly, there could not be a more Pleasant Reason alledg'd, to brand an Honourable Gentleman,

tleman, with the Vile Character of *Republican* and *Fanatick*, for Courageously Interposing with the *Royal Power*, Zealously endeavouring to express his Good-will to the *Church* and *Clergy*, in asserting so Antient a *Lost Right*, and restoring them to that Primitive State of Liberty and Freedom they have both so long Lamented, and so earnestly Wish'd for.

But now the *Plot begins to Thicken*, and the whole Mystery unravels: We have here a heinous Accusation; that our Author doubts not, but will effectually fix this Charge upon Sir *John Packington*, and as much affect his Reputation, as our Writer's Interest, which being touch'd in his *Copy hold*, makes him very Industrious, to prevent the same Design ever being brought in Play again: I mean, his *Bill against Translation of Bishops*. Which is an Objection of the same Nature with the former, and which, if it had succeeded, had brought our Church so much nearer the State of the ancient *Primitive, Apostolical Constitution*; wherein a Bishop was Married to his *Diocese*, and it would have been esteem'd, as an Act of *Spiritual Adultery*, to be Divorced from his Spouse, or Forsake his First Love. And how much this Design had been for the Interest, Happiness and Honour of the Church of England, is evident from that *Guard and Security* it would have rais'd against *Corruption and Scandal*; for then the Court could not Bribe, or Buy their Votes, with the Promises and Expectations of Removals; nor our Fathers, to their Disgrace, be so Translated from See to See, merely for Wealth and Revenue. However Pious and Honourable this Design was, it was no Wonder it met with Opposition from some, who could not, with Patience, hear of so Tender a Point of Reformation: A Scheme certainly that cannot be maintain'd, but with approbation in any Reign; or, by any one pretending to promote the true Interest and Glory of our Church and Religion. And yet here we find the Good Projector reproach'd with the Nonsensical Scandal, of being an Advocate for the Popular Election of Bishops; as if the Election of Bishops, by their Provincial Bishops, or by the Clergy of the Convocation, were a Popular Election. But, however this false Colour must be cast on this Landable Proposal, to mislead the Clergy against him, with a Base and Villainous Insinuation. But, certainly the Name and Character of Sir *John Packington*, and his Family, are so well known to the World, and more especially to the Clergy, that it wou'd be as much an Affront to the One, as a Dishonour to the Other, to offer to say any thing in Vindication of That, which is above the little Aspersions of vulgar Malice and Reproach. And 'tis truly surprizing, that any one pretending to be a Minister, and much more to be a Bishop of the Church of England, should so much forget both Their and His own Character and Obligations, as ungratefully to Traduce, Revile and Reproach That, which was so much its Succour and Defence, in the Time of its severest Sufferings and Trou-

Troubles. This is enough to raise the Venerable Ghosts of old Bishop *Morley, Fell and Hammond*, to upbraid their Brethren with the past Services done for their Church, when it stood under the most pressing Want and Necessity of their Assistance. And I doubt not in the least, but that the *Clergy and Country* will so much consider, both their *Interest and Obligations*, as to make a grateful Return of that Friendship and Favour they have receiv'd from *this Family*, in the choice of the present Head of it, who is both a *True Patriot of his Country, and Defender of his Church and Religion*, by *Inheritance, by Principle, and by Inclination*; and they will not prefer a Person before Him, that is well known to have neither *Faith, nor Worship, nor Morals, nor Loyalty, nor Steadiness*.

To conclude the *Low-Church-Man's Character*, He is one that Governs himself by no Principle, but by the Uncertain Turns of Humour and Interest. In a Reign, wherein he finds his Aims not so likely to succeed at Court, He can be Zealous against Monarchy and Episcopacy, and for diminishing the just Prerogative of the Crown, and Depressing his Ecclesiastical Superiors: But in another that favours his Designs, he will turn a Popular Advocate for Both, and overstrain that Power which formerly he would have Abolished. In short, he is a Trimming Villain under all Governments, and is drawn by private Gain and Animosities, to pursue such Methods as really will Subvert our Constitution, and overturn the Foundations of Peace and Order in Church and State.

Now I hope the *Low Church Man* has no reason to complain that I have not done ample Justice to his Character, which lay so obscurely Smother'd and Conceal'd in this Pamphlet, that it requir'd a little Trouble to fetch it out; but I doubt not, the Picture is so like, that he cannot but know himself; and I hope, will be so well known to all others, as to make the World Avoid and Beware, Trusting such a Crafty, Sly, and Insidious Knave, that ought to be Spew'd out of our Church and Government, both which he endeavours to Subvert, Undermine, and Betray. But lest our Author should not think his Scurrilous Libel fully Answer'd, We must have a Word or two about his Epilogue before we part. For, having plentifully Abus'd all the Honest Laity of the Kingdom before, he was resolv'd at last, to make his Redress to the Clergy, and give them their Share too in the Scandal. Wherein he hath represented all the *Lower-House of Convocation* as a Pack of Fanatical, Ignorant, Seditious Knaves, that were for destroying the Essential Constitution of the Church of England, renouncing the *Metropolitanical Authority*, usurping the *Episcopal Rights and Priviledges*, and Abolishing the *Act of Submission*, and giving up that Fundamental Doctrine and Distinction of our Church, the *King's Power and Supremacy*. What a notoriously Scandalously, False, Impudent and Malignant Charge this is, upon that Sacred and venerable Body, I Appeal even to the Bishops themselves, and the whole World, that have been so happy, in their In-

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comparable Writings, in this difficult Controversie, to Decide. Wherein they have Justify'd both their *Claim* and *Behaviour*, with so much Modesty and Learning, so much Judgment, Eloquence and Perspicuity. That 'tis to be hop'd (especially in *This Reign*, that is so profess'd a Favourer of the Rights and Interests of the Church) that the *One* is as effectually sett'd and secur'd, as the other is vindicated beyond the Reach of Malice or Reproach. To the Profound and Polite Labours of these *Worthy Gentlemen*, Certainly the Thanks, Honours, and Preferments, and not the Censures of our Church are due; to whom the support of its Orthodox and True Religion, the Establishment of its Power and Constitution, and the Enjoyment of its Liberties and Privileges, are so visibly Owing.

And 'tis not to be doubted, but that the *Clergy* will consider their *Merit* and *Services*, and follow both their Duty and Interest in the Choice of such Persons of Steadiness, Knowledge and Principles, to represent them in that Convocation, where they gave such Signal and Eminent Instances of it. And 'tis to be hop'd, they will carefully distinguish those to *False Brethren*, that then ran counter to their Honourable Designs, that shew'd themselves Men of as little *Learning* as *Religion*, as little *Probity*, as *Courage* or *Fidelity*, that would have comply'd with any *Usurpation*, and Betray'd the Rights, Powers and Doctrines of that Church; they were so unhappily entrusted to Defend and Maintain. *And how fit such Men are to Lead, or Represent them, I hope all Honest Episcopal Clergy-Men will consider.*

Had we to deal with any Sovereign of less Prudence, Temper and Insight into Men, than Her present Gracious Majesty, Whom God Long Preserve, What Opinion would this give Her of the Church of England, when she should find Men pretending to be its Patrons and Members, to have neither Religion, Morals, Loyalty, or Steadiness, to be Troublesome and Factionous, and Great Disturbers of Her Government, and of all that She Designs for the Publick Good of the Church and State? But 'tis not to be doubted, but that Her Majesty, who so Thoroughly understand the True Interest of both, will Guard them from these Treacherous, Wily, and Perfidious Enemies, and settle them upon a Secure and Immoveable Foundation.

F I N I S.



